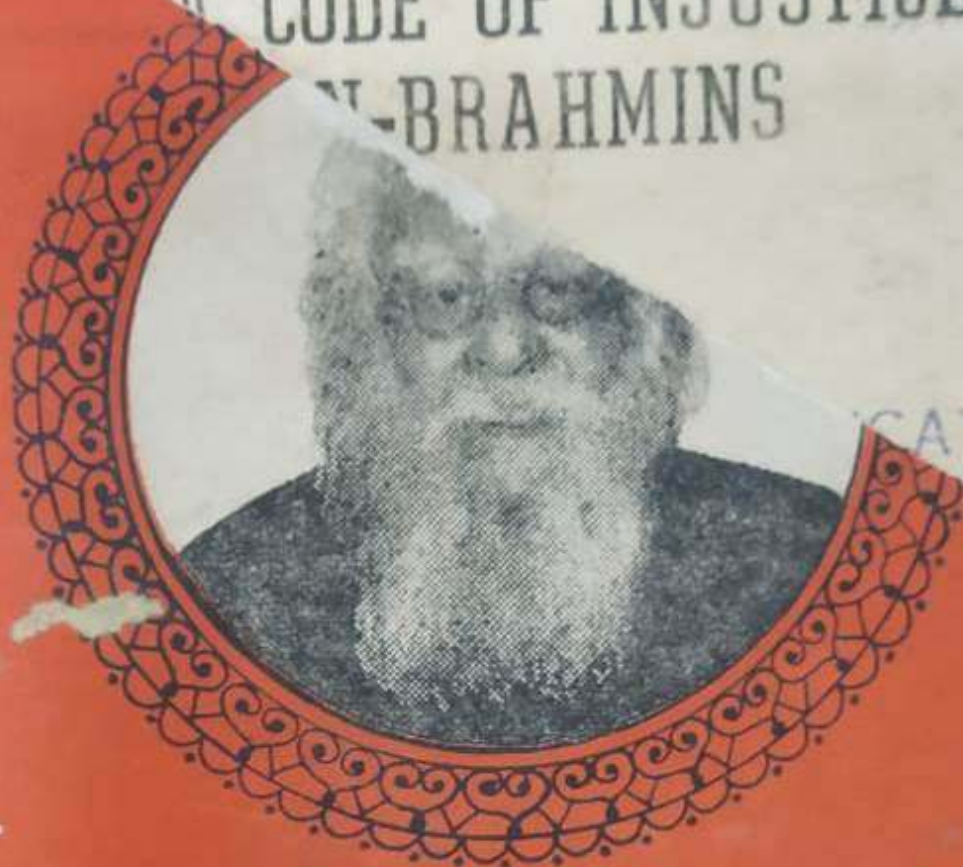


A CODE OF INJUSTICE TO
NON-BRAHMINS



CATIONS

oad

MANU-

**A CODE OF INJUSTICE TO
NON-BRAHMINS**

PERIYAR SELF-RESPECT PROPAGANDA INSTITUTION

MANU - A CODE OF INJUSTICE TO NON - BRAHMINS

Thanthai Periyar

(Translated by A S VENU)

@Nimirvom

E Book by DVK on Aug 2021

Periyar writings and Speeches translated by A S VENU



Dravidar Viduthalai Kazhagam

திராவிடர் விடுதலைக் கழகம்

INDEX

The Origin of Manu's Code:

Brahma's Conduct:

The origin and Birth of Munivars and Rishis who created Vedas and Sastras

Origin

Atheists

Division By Birth

Pride in begging

Brahmins Non-Vegetarians

Christening

Pigs and Sudras

Duties of the Sudra

Exploitation

Punishment to sudras

No right to the Sudras

Brahmin rule

Share in the treasure

Hanging

Women

MANU - A CODE OF INJUSTICE TO NON - BRAHMINS

Manu Dharma Sastra is the weapon of the highest caste Brahmins. It has two main motives. First of all this enables the Brahmins to call themselves most superior to other castes and lead a happy life without doing any manual work. It has made the sons of the soil (Dravidians) as slaves to them forever. The non-brahmins are deprived of their self-respect and decency. The second motive is to render injustice to all Dravidians as stipulated in the Manu's law. When such an order is set up permanently, the organisations such as the government, courts, constitutional acts etc., would naturally be dominated and monopolised by the Brahmin community. Such an arrangement would render all others as slaves for ever. This is the other motive of the Manu's code.

It was clearly ordained that Manu's code or law should be strictly followed for a period of three thousand years.

The Sudra kings and other rulers took pride in proclaiming that they ruled the people as laid down in the Manu law. Thus the Brahmins sought the necessary safeguards to maintain the evil of casteism attached to others by birth.

After the advent of the British rule, which succeeded the Tamil kings, the Brahmins permitted only the Criminal Acts to be changed on the lines of western countries. For all civil matters, Hindu law based on Manu's code alone was brought into force.

Can there be a law like Manu's law that provides a very favourable position only to one particular community? How could it be tolerated with the authority of our own law of the land? How can we permit the courts and judges to base their judgement on Manu's code?

Is there a country where the people of the land are termed as the sons of prostitutes? Is there a place where the toiling masses of the land are degraded by others of alien countries?

Can you find a government, legislations or courts remaining a silent spectator to the injustice meted out to the majority of the population? Can you see anywhere people being so docile and negligent as here without trying to erase the disgrace? Nowhere else you can find selfish vested interests as you see in Tamil Nadu!

It is for the Tamil society to think loftily. Our freedom and rights lie in the eradication of disgrace attached to our births. So I humbly appeal to you all to think over these monstrosities. You will feel perturbed and agitated at the ill treatment given to us by the Manu's code.

Leave the aged and elderly people. The future is in the hands of the younger generation. I have compiled this book with the hope that our youngsters atleast would come forward to think on right lines and act with wisdom.

The Origin of Manu's Code:

Brahma has been attributed as the author of Manusmriti. He made laws and gave them to Brigu, a first saint. Later the law was handed over to Maricha by Brigu.

Vol. 1-Sloka 58 (Manu Code).

Later on Manusmriti (orthodox varnasrama dharma) was let known to all the saints.

Brahma's Conduct:

(1).According to a fable of Hindu religion Brahma acted as a priest to officiate the marriage of god Paramasiva with Parvathi. When Parvathi went round the sacred fire (omakundam) she held the end of the apron cloth with her left hand before going round. It enabled Brahma to have a clear look at the Parvathi's thighs. On seeing the thighs, Brahma became a victim

to lust. Brahma's semen poured out. Brahma left the semen in a vessel near the sacred fire. Immediately Agasthiar was born.

(2). When Parvathi came around the sacred fire again, Brahma once again relished her thighs and he once again became a victim to lust and semen poured out once again. This time he left the semen on the green plants, creepers and trees. This time a number of saints (Rishis) were born in no time. Of them Valkilliyathe was one.

(3). As Brahma left the place after the marriage, he once again secreted the semen and dropped it on the ashes of a graveyard. Here also a Rakshasa named Pooricharavanan was born.

(4) After this Brahma collected the bones in the burial ground and once again secreted the semen and dropped it on the heap of the bones. Instantly a brave and strong man called Salliyar was born.

(5) As he left the grave yard small quantity of semen was secreted and it dropped on the ground. A Bird came there and consumed the semen of Brahma. The bird became pregnant and gave birth to a man called Sakuni.

(6) Then god Brahma went to a tank. He dropped a little of his semen there. A frog came and swallowed the semen of Brahma and the frog gave birth to a female child called Mandodari.

(7) At last Brahma dropped the last remnants of his semen in a lotus flower in a tank. The lotus flower became pregnant and gave birth to a female child called Padma?

(8) On seeing his daughter Padma, Brahma was very much moved. He looked at the beauty of his daughter. He wooed his daughter and wanted to have intercourse. How could a daughter give consent to one's own father? Padma refused. Brahma did not give up his

desire. He began to quote the vedas to his daughter to make her realise that there is nothing wrong in enjoying with anyone, anytime, anywhere for the sake of giving birth to a child.

“Mathara Mupathya, susara Mupaithe, Puthrartheetha.

Sagamarthi, Napathra loka, nasthee thath.

Saravam paravo vindu ha, dasmath Puthrar tham.

Matharam suransathee Rehathee”

This is the sanskrit sloka Brahma quoted to his daughter. He explained to his daughter, that for the sake of a child one can enjoy with one’s own sister or daughter, as per the authority of the sacred vedas composed by Brahmin Scholar.

(9). Brahma managed to convince his daughter with the help of the veda and enjoyed her. Brahma’s semen entered the womb of his daughter. But somehow, for reasons not known he extracted his semen from the womb of his daughter, with the help of his own penis.

(10) This behaviour of god Brahma and his lustful actions reached the king of Devas-Devendran. He deputed Thilothama a dancing girl of devalokam to dance. She danced in all the four directions and up above in the sky. By this Brahma got five heads. He was much enamoured of the beauty of Thilothama. Brahma followed Thilothama for her love. God Eswara personally saw the madness of Brahma. So he cut away one of the heads of Brahma.

(11) Then Brahma began to roam about in the forests. He happened to see a female bear in a bush. Brahma would not leave it. He went straight to the bush. The female bear yielded to Brahma. God Brahma enjoyed with the bear, and a human being with the head of a bear was born. He is called Jambu Vandan, the son of Brahma.

(12) The Brahma met Urvasi, a prostitute. He was much moved by her beauty. He wooed her and made an agreement. Accordingly after enjoying her, he left the semen extracted from the womb of his daughter padma and left in the womb of Urvasi. The child born was named Vasistan. After performing all these incredible acts, god Brahma transferred his powers to Vasistan and went away to perform penance.

The origin and Birth of Munivars and Rishis who created Vedas and Sastras

The birth of these Rishis is against the laws of nature, absurd and vulgar. I give a few examples.

RISHIS BORN TO

1. Kalaikottur Rishi Deer
2. Kousik Kusam
3. Jambukar Jackal
4. Gouthamar Bull
5. Valmiki Hunter
6. Agasthiar Vessel
7. Vyasara Fisher woman
8. Vashistar Urvasi
9. Naradar Washer woman
10. Kadasasalliyar Widow

11. Madankar Cobbler woman

12. Mandaviyar Frog

13. Sankiar Pariah woman

14. Kangaeyar Ass

15. Sounagar Dog

16. Ganathar Owl

17. Sugar Parrot

18. Jambuvantar Bear

19. Aswathaman Horse

This is the greatness of the Hindu rishis and their births! I think the people of the Barbarian era would at least be more intelligent than our Dravidian people. The history of our forefathers and rishis is disgusting and demeaning. They are responsible for our Dravidian degradation and disgrace. Now let us pass on to other gods.

As per one Hindu mythology Mahavishnu and Parameswaran both males, fall in love with each other, cohabit and produce a male child which is being worshipped by the Hindu orthodox people even now, as Sastha or Iyappan or Harihara Puthran.

Again it is stated clearly that Mahavishnu fell in love with another Brahma rishi called Naradar and produced not one child but 60 babies. 60 years of the Hindus from Prabava, are named after the 60 children of Brahma.

These episodes do not stop with Mahavishnu. We are told of interesting vulgarities about Mahavishnu's wife called Mahalakshmi. It seems Lakshmi saw a beautiful horse and instantly fell in love with the horse. Vishnu the knower of all things came to know about this

matter. He immediately changed his wife Lakshmi, into a mare and he himself became a horse. Then Vishnu and Lakshmi enjoyed. They did not give birth to a foal, but a human being was born to them. He was named Eka Veeran.

Now let us take into consideration the truths said about the greatness of Devendiren, the king of the devas. Once the king Devendiran happened to see a lady named Parisadam, She was the dutiful wife of a rishi. He wanted to have intercourse with her. He said that he had a great love for her. She replied that she has neither love for Indiran nor could she betray her husband. Indiran was frustrated. He was determined to achieve his object. Some time later the rishi performed Aswamedha Yaga wherein his wife Parisadam had to insert the penis of the horse into her womb, as a ritual. Indiran seized this as the best opportunity. He somehow entered inside the male organ of the horse and accomplished his long felt desire. Indiran spoilt Parisadam forcibly against her wishes.

I have enlightened you with great restraint, the details regarding Brahma, Rishis, Devas and their king to enable you to learn something about them as is authoritatively stated in the Manu's code.

Today our high courts are giving judgments based on the Hindu Law. As the justice is given to all taking into consideration mainly what the Manu law, rishis and devas have said sometime long ago, I am telling you all these things for deep consideration.

So far as the Hindus are concerned, where there is a problem to be decided, the dharma sastras are deemed to be the main basic rock of determination. Of all, the Manu code is the most important one.

The Privy Council has categorically stated about the Manu code thus: “However obsolete and out of date it might be, judgment based on it are final”. Not only this, the Constitution of India is also laid down according to the Manu law.

The very fact that the measures taken by the Government of Tamilnadu to enable all communities to do the job as priests in temples were nullified by the Supreme Court of India clearly demonstrated that the Manu’s law is still under full sway. The Act passed by the elected representatives of the people in Tamilnadu Assembly has been set aside as derogatory and against Manu law.

Now let us further see what are the laws contained in the Manu’s code and how far they are just and fair. The Courts decide matters strictly conforming to the laws laid down in the Manu’s code, forgetting the fact that the Manu’s code is mainly intended to make a particular community (Brahmins) prosperous.

Origin

Brahma is the creator of the Manu Dharma . Later it was strictly disclosed by him to rishis.

Chap.1.S.59

Atheists

Vedas and Dharma Sastra should not be questioned or debated. He who does so will be considered an atheist.

Chap.2.S.11

Such an atheist who blames the vedas will be considered as accuser of god.

Chap.2.S.11

Brahmins should not disclose this Manu Dharma Sastra to any other people.

Chap.1.S.103

A King's duty is to excommunicate the gamblers, actors, musicians, bad elements, those who defy the vedas and rituals, those who change their trades, and those who are found to consume intoxicating drinks.

Chap.9 S.226

Division By Birth

To Safeguard the world, Brahma, created the Brahmins, Kshatriyas, Vaisyas, and Sudras from his face, shoulders, thighs, and feet respectively and evolved different duties and responsibilities for each section separately.

Chap.1.S.87

Because a Brahmin is born in the face of Brahma, because he is born of the highest caste, he alone has the right to receive and enjoy the wealth and property of all other castes and communities.

Chap.1.S.100

Pride in begging

Even if a Brahmin begs for alms and receives help he eats his own. He wears his own clothes. He donates his own property. Others enjoy such things only at the mercy of Brahmins.

Even if a Sudra were to do the work of a Brahmin, he will not become a Brahmin, because he has no right to do the work of a Brahmin.

Even if a Brahmin were to do the work of a Sudra, a Brahmin will not become a Sudra, because even if he does a low work, he belongs to the highest caste.

Brahmins Non-Vegetarians

All sorts of dishes as 'Vadai' Payasam and tasty flesh and sweet smelling waters are for the Brahmins.

A Brahmin could eat any living being every day for the sake of his health. There is no sin attached to brahmins eating the flesh of living beings.

Particulars are given in the Manu Sastra, to please the dead forefathers by offering meat. Flesh of different birds and animals were also offered by Brahma to please God for different periods! Here are the details:

1. Paddy, rice, water, black gram, roots and fruits satisfy the dead for one month.
2. Fishes please the dead for two months.
3. Stag's flesh pleases the dead for 3 months.
4. Goat's flesh pleases the dead for 4 months.

5. Bird's flesh pleases the dead for 5 months.
6. Whitegoat's flesh pleases the dead for 6 months.
7. Reindeer's flesh pleases the dead for 7 months.
8. Black stag's flesh pleases the dead for 8 months.
9. Kalaiman flesh pleases the dead for 9 months.
10. Flesh of Porcupine, pig, bison, pleases the dead for 10 months. 11. Flesh of rabbit, tortoise pleases the dead for 11 Months. 12. Cow's milk, curd, ghee, pleases the dead for 1 year.
13. A male goat's flesh pleases the dead for 12 years.
14. With vegetables grown in the season, a fish variety 'Valai', flesh of a red coloured lamb, rice grown in forest lands, please the dead eternally.

In the month of 'Purattasi' after the full moon on the 13th day, if honey, and Payasam are offered to the dead, that offering gives them full satisfaction.

Chap.3.S.267 to 273

If the Brahmin refuses to eat the flesh offered at the ceremonies he will be born as a cow 21 times.

Chap.5.S.35

A Sudra should be away from the house on the day of the performance of the ceremonies.

Chap.3.S.242

Christening

Good and auspicious names should be given to the Brahmins only. Kshatriyas should be given names connoting braveness and valour. Vaisya's name should be based on articles.

Sudras alone should be given names meaning disgrace and degradation. Further the word 'Dasan' should be the suffix for all the sudra names.

Chap.2.S.31 and 32

A brahmin's 'Poonul' (Thread) should be made of cotton. Khatriyas Poonul should be made 3 of Janappa threads. Vaisyas Poonul should be made of goat's hair.

Chap.2.S.44

Pigs and Sudras

Any eatable article becomes polluted and unfit for consumption when:

1. A pig dashes against
2. Hens and cock fly over
3. When a dog looks at
4. When a Sudra touches.

Chap.3.S.241

Any one, who offers anything eatable to a Sudra after the ceremony will go to hell. Such a fool will be punished there. He will have to live there upside down.

Chap.3.S.249

If the Brahmins happen to eat anything that has been tasted or touched by a Sudra, that Brahmin should have intercourse with his wife that night and the dead will live in the motion of the wife for a month.

Chap.3.S.250

There are seven varieties of Sudras.

1. He who retreats in a war.
2. A prisoner in a war.
3. One who serves a Brahmin out of devotion.
4. Son of a prostitute.
5. One who is purchased.
6. One who is adopted.
7. One who is a traditional worker.

Chap.8.S.415

Duties of the Sudra

A Sudra worships a Brahmin either for salvation or for his livelihood. It will be a good thing for him if he calls all others inferior to Brahmins.

Chap.10.S.122

As the Kshatriyas have failed to perform rituals and as they neglected to worship the Brahmins, they are becoming Sudras.

Chap.10.S.43

In any congregation, the Brahmin alone should eat first. If there is balance of food, that alone should be given to others. New clothes should be worn by Brahmins only and when they become old and torn they should be given to others. A Sudra is entitled to receive only these.

Chap.8.S.125

It is the duty of the king to order the Sudra to serve the Brahmins. If the Sudra refuses he should be punished and forced.

Chap.10.S.235

A Brahmin could extract work from the Sudra paying or without paying. Brahma has created the Sudra only to work for the Brahmins.

Chap.8.S.413

It is the main duty of the Sudra to serve the other communities without jealousy. For his service he may get wages.

Chap.1.S.91

Exploitation

The wealth of the Sudra who does not perform Yagna is to be deemed as the property of the Asuras. So his wealth could be plundered...

Chap.7.S.248

The wealth of the Sudra could be forcibly plundered. No consent is needed. There need not be any hesitation.

Chap.11.S.13

Even if a Sudra is in a position to earn, he should not earn anything more than what is needed to his family. If any Sudra does so, he may go against the Brahmins and be tortured.

Chap.10.S.129

Punishment to sudras

If a Sudra talks ill of a Brahmin his tongue should be cut off.

Chap.8.S.270

If a Sudra pronounces the name of a Brahmin or talks of his caste or accuses him, an iron rod ten inches long should be heated red-hot and thrust into the mouth of the Sudra.

Chap.8.S.271

If the Sudra dictates the Brahmin to do a particular thing, boiled oil should be poured into the mouth and ears of the Sudra.

Chap.8.S.272

If the Sudra hits at the Brahmin's hair, beard, legs, neck, penis, his hands must be cut off.

Chap.8.S.283

If the Sudra sits in a seat along with a Brahmin, his hips should be scorched or he should be driven away from the town.

Chap.8.S.281

If the Sudra attacks a Brahmin with hands or with a stick the part affected should be noted and the Sudra should be beaten severely at the same part of his body. His hand should be cut off, if he had used his hands. His legs should be cut off, if he had used his leg.

Chap.9.S.224,248

If the Sudra takes away anything belonging to the Brahmin he should be tortured and killed.

Chap.9.S.248

If a Sudra leaves his trade and seeks the trade of others, the king should confiscate his property and excommunicate him.

Chap.10.S.96

If a Non-Brahmin enjoys with a Brahmin wife, he should be punished till he breathes his last.

Chap.8.S.359

If a Sudra enjoys a Brahmin girl without protection, his male organ must be cut off. If he enjoys a Brahmin girl in a family, his body must be cut to pieces and his property should be confiscated.

Chap.8.S.374

For eliciting truth and for taking a promise, the Sudra should be made to hold a hot iron or be immersed under water.

Chap8.S.114

If the sudra's hands are not scorched, and if he does not die in the water then only the words of the Sudra could be taken as true.

Chap.8.S.115

A country, where the Sudras have no other work than being slaves, is the only right place where the Brahmin can live.

Chap.2.S.24

A Brahmin should not live in a place, where the Sudra is ruling. A Brahmin should not live in a place near the abode of the chandalas.

Chap.4.S.61

No right to the Sudras

A Sudra should not be taught the sastras. Brahmin should not give food to anyone other than his disciples or followers. Offerings of the 'Homa' should not be given to any Sudra. Brahmins should not go for performing rites or pooja to anyone who boycotted the Brahmins.

Chap.4.S.80

The dead body of the Sudra should be taken by the south direction. The dead body of the Kshatriya should go by north. The dead body of the Vaisya should go by the west. The dead body of the Brahmins should alone go by the east.

Chap.5.D.92

Brahmin rule

A king should receive preachers of the vedas and the sastras and all Brahmins. Every morning he must meet their demands and rule the country as dictated by the Brahmins.

Chap.7.S.37

A country ruled by a king will be ruined, if the vedic scholars and the Brahmins are made to suffer for food.

Chap.7.S.134

If a king does not rule the country as is stated in the Manu's code, (Varnasrama Dharma) the ministers and others should kill the king.

Chap.7.S.26

A Sudra should be suppressed by the Brahmin without minding the powers of the king. If the varnadharma is dishonoured by a king, the Brahmins should take up the weapons and fight.

Chap.8.S.348

A country, where a Sudra administers justice, will undergo sufferings as a cow caught in the marshy pond.

Chap.8.S.21

Share in the treasure

If a king finds a treasure in his country he should first give half of the treasure to the Brahmins and take the other half only to his treasury.

Chap8.S.38

Hanging

Punishment by hanging is not applicable to the Brahmin.

Instead of hanging it is enough if his head is shaved. Others could be hanged...

Chap8.S.379

A Brahmin and a snake should not be heckled, even if weak in health. Chap.4.S.135,136

Even if the Brahmin commits a very serious offence, he should not be tortured or hung. He should be sent away with his belongings.

Chap.8.S.380

Women

Bed, seat, beauty, pregnancy, anger, lie, betrayal etc. were created only for the sake of woman.

Chap.9.S.17

If a family suffers on account of not having a child the woman could obtain the consent of the father-in-law and the husband and have intercourse with the brothers-in-law and the close relatives of the husband and give birth to children.

Chap.9.S.59

Even if one's husband has bad character, bad behaviour, illicit relationship with other women, a woman should worship her Brahmin husband as god.

Chap.5.S.154

A woman should obey the father as an infant, obey the husband in her youth or and obey the children when widowed. A woman cannot at any time exercise her will independently.

Chap.5.S.148

It is no sin to kill any woman or any Non-Brahmin.

Chap.11.S.65

No king has powers to impose excessive taxes, even when it is necessary. It will anger the Brahmins. If the Brahmins are infuriated, they will curse and the kingdom will be ruined.

Chap.9.S.313

Fire burns the dead body in the grave, The fire in the 'homa' does good. Similarly, even if any Brahmin indulges in a bad act, he should be worshipped. He is superior to all.

Chap.9.S.318,319.